THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"In this period of tribulation, sorrow and care, there is a deep and abiding lesson to be learned. It is the lesson that no one can live without God in his life. When we have given heart and soul and life to God, we need not worry about tomorrow. The courage of faith will be our altitude of mind that will bring us peace today."—STEPHEN L. RICHARDS.

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THE ARISTOCRACY OF CHARACTER

PRESIDENT DAVID O. MCKAY

REMEMBER the worth of souls is great in the sight of God. . . . And how great is his joy in the soul that repenteth. (Doctrine and Covenants 18 : 10-13.)

IN ALL AGES of the world men have been prone to ignore the personality of others, to disregard men's rights by closing against them the opportunity to develop. The worth of man is a good measuring rod by which we may judge of the rightfulness or wrongfulness of a policy or principle whether in government, in business or social affairs.

Taking a long glance at the world's history with its confused mass of tangled events, we can glimpse an ever-increasing group momentum in favour of the rights of the individual. There was a time even since history began, when men were ruled by the aristocracy of brute force. Under this condition developed such group powers as the Huns, who ruled at one time all peoples between the Caspian and the Chinese borders. Under this power the masses were but serfs. Indeed all conquered groups were compelled to pay tribute to the conquerors. Those who refused were either subdued or exterminated. At one time, for example, the entire region between the Black Sea and the Mediterranean was laid waste—a good illustration of "man's inhumanity to man."

Centuries passed, and the world came to be governed principally by the aristocracy of birth. This ruling power was climaxed in the declaration of James VI of Scotland, who became James I of England, that kings rule by divine right. Under this regime also, the individual, who represents the masses, was but a vassal whose principal right to existence in the mind of the ruling class was to pay tribute. For eleven years Charles I, son of James I, contrary to the spirit and express declaration of the

Magna Charta, ruled without a parliament. His usurpation of power and his refusal to recognize the rights of his subjects proved his undoing.

However, the aristocracy of birth as a universal force has crumbled. In many lands the thrones of emperors and kings are today unoccupied. Titles may be bought for the fourth of a common fortune, or the wealth of an actress. In the meantime there has arisen in the world another centralized power which may be called the aristocracy of wealth, in which success and influence seem in proportion to the amount a man possesses. Under that regime big business appears more concerned about raising the value of things than in raising the standard of living. Men are used to make money, instead of money being used to make men. Of course, man is the ultimate means of wealth, but this personal power should not be exploited by any man or force advantageously situated.

President David O. McKay

We are living in an age of changing opinions, of swiftly shifting human relations. Man's wisdom seems baffled. In all our readjustments, plans and policies we cannot do better than keep in mind the divine admonition that the worth of souls is great in the sight of God.

THERE has been no little discussion as to whether the individual or society is the great end of all social developments. From the Christian point of view there needs be no hesitancy in the answer so far as man is concerned. The saved individual is the supreme end of the Divine Will.

Jesus always sought the welfare of the individual, and individuals grouped and labouring for the mutual welfare of the whole in conformity with the principles of the Gospel constitute the Kingdom of God. Many of the choicest truths of the Gospel were given in conversations with individuals. It was while Jesus talked with Nicodemus that He gave us the message relative to baptism and being born again. From the conversation with the woman of Samaria we have disclosed the truth that they who worship God must worship in spirit and in truth. From that with Mary and Martha we get the divine declaration, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."

Jesus' regard for personality was supreme. When the Pharisees dragged into His presence the woman taken in adultery, Christ saw through the soul that had been stained with sin the personality that still contained the spark of hope, which He kindled

into a light that warmed and guided that personality back to confidence and perhaps to righteousness.

To the members of the Church of Jesus Christ of Latter-day Saints the worth of the individual has special meaning. Quorums, auxiliaries, wards, branches, stakes, districts, missions, even the Church itself, are all organized to further the welfare of man. All are but means to an end, and that end the happiness and eternal welfare of every child of God.

With ward, branches, quorums, organizations and auxiliaries in mind, I wish to suggest three major means of winning souls to Christ. The first duty of each of these organizations is to enroll every individual who belongs within its scope, not only to enroll but to know the conditions under which each person lives. The second condition is personal contact. The third is service. It is not enough to know, and it is not sufficient to visit, for no person can become fairly enthused with the principles and doctrines of the Gospel unless he lives them. "If ye will do the will, ye shall know," is a fundamental law of spiritual growth.

I APPEAL to all members of the Church and particularly to presidents of quorums and to officers of all auxiliaries to put forth a unified effort to make sweeter and better the lives of men. Only in such effort can the high ideal for which the Church was organized be realized. Let us prove to the world, and particularly to those who are suspicious of us, that we consider personality sacred and not a thing to be exploited for gain.

While emphasizing the worth of the individual, I wish to say that the individual in turn owes a duty to society. The world today, perhaps as never before, is demanding that the employer consider his employee not merely as a part of a machine to make money, but as a living, sensitive being entitled to justice and right. It is equally obligatory upon the employee to recognize the employer as one who has equal privileges. It is the duty of the citizen to take this same attitude toward the leaders of his government, and the duty of the churchman to recognize the rights of those appointed to preside.

This is a time in which we should renew and rekindle the faith of our fathers. On every hand we see social unrest; unloving and unlovely men, greed, selfishness, political corruption. We see people indifferent, pleasure-seeking, ignorant, far from following a life of service. Plans fail and success seems a Utopian dream. The materialistic philosophy of life which so largely controls our thinking today has nearly succeeded in convincing the world that a man's life does consist in the abundance of things which he possesses.

It is time for the world to try Christ's teachings. The restored Church of Christ is so completely organized and so constituted to inspire its members that we may confidently look forward to the day when all individuals will have a fair chance for the joy of living, when men will be measured by what they are and not merely by what they possess, and when an aristocracy of *character* will govern in organized society. (Adapted from a sermon delivered at the 104th semi-annual conference of the Church of Jesus Christ of Latter-day Saints held in the Tabernacle at Salt Lake City, Utah.)

SPEED AND THE SPIRIT

By President Joseph J. Cannon

Brigham Young once said, in urging that experience is a fundamental factor in the gaining of a testimony, that more people acquire a testimony on their feet than on their knees. Here is a case literally in point, the story of a young man whose flying feet brought the testimony for which he had knelt in prayer. One does not have to be a runner, or even a sport enthusiast to thrill to the deep significance of the course of events that President Cannon so vividly recounts in this article.

ABOUT A SCORE of years ago I was a guest at a home in Springville, Utah, a small town sixty miles southward from Salt Lake City. The large lot was half city, half country, lawn in front, garden and stables behind—a typical Mormon settlement home, part of a farm but away from it, built before the time of motor cars and good roads, when Indians and isolation induced the farmers to live in town and raise their field crops at a distance. Milk cows came from the pasture at night and lay down at peace in the corral. In the stable were a number of horses, among them a shire stallion.

Out on the lawn under the high apple trees, I visited much with two children whom I loved, a black-haired boy and a golden-haired girl, twins, Creed like his mother, Elma like her father. They interested me greatly, those sprightly youngsters, well born, both as to parents and community. I drew from them many things. They had ideals; they said their prayers; they had never tasted tea or coffee. That suggested something. In that shady garden we three entered into a contract. We would never use tobacco, tea, coffee, or liquor, until we all sat down and had these things together. I did not consider it a very serious contract—for the twins.

Years passed. Creed interested himself in athletics and played basketball in high school. Then he entered the University of Utah and made the track team. Soon he became known as the Utah flash. "The Mormon speed demon" his competitors on other teams called him. Sportsmen said he ran like a million dollars—whatever that may mean. The professional work he wished to do could not be prepared for in Utah, so he went east, to the University of Pennsylvania.

Several years ago I saw on the wall of his office the photograph of the finish of a race. It interested me. He mentioned that there was a story connected with it. Part he told me then. At different times since I have drawn most of it from him, little by little, and learned some details from others.

. . . .

It was the end of May, 1919, at the Harvard stadium, the annual meet of the Inter-Collegiate Association of Amateur Athletes of America. To Cambridge, in Massachusetts, the great American colleges had sent their best men, seventeen hundred in all, to compete. Creed Haymond was captain of the Pennsylvania team. The night before the meet, Coach Lawson Robertson came to the room. He was in good spirits. In the try-outs Penn had qualified seventeen men. Cornell, her most feared

rival that year, had only ten. As the scoring for the five first places in each event was five, four, three, two, one, naturally the number of men a team had in the finals greatly influenced its chances.

"Creed," Robertson said, "If we do our best tomorrow we will run away with it."

"We're going to do our best, Robby."

The coach hesitated. "Creed, I'm having the boys take a little sherry wine tonight. I want you to have some, just a little, of course."

"I won't do it, Coach."

"But Creed, I'm not trying to get you to drink. I know what you Mormons believe. I'm giving you this as a tonic, just to put you on your mettle."

"It wouldn't do me any good, Robby; I can't take it."

"Remember, Creed, you're captain of the team and our best point winner; fourteen thousand students are looking to you personally to win this meet. If you fail us we'll lose. I ought to know what is good for you."

Creed believed he had the best coach in the country, and with reason, for Lawson Robertson has since been chosen head coach for the American Olympic teams of 1920, 1924, and 1928. Creed knew, too, that other coaches felt a little wine to be useful when men have trained muscle and nerve almost to the snapping point. He also knew that his team needed his best efforts. He intensely wished to give them, but there is something of steely moral courage in Creed Haymond, and he looked Robertson in the eye and said, "I won't take it, Coach."

Robertson smiled a little, not a gay smile. On his grim Scotch face there was a curious expression. "You're a funny fellow, Creed. You won't take tea at the training table. You have ideas of your own. Well, I'm going to let you do as you please."

HE went away and left the captain of his team in a state of extreme anxiety. Supposing, Creed thought, he made a poor showing tomorrow; what could he say to Robertson? He was to go against the fastest men in the land. Nothing less than his best would do. This stubbornness of his might lose the meet for Penn. His team mates were doing as they were told. They believed in their coach. What right had he to disobey. Only one right, one reason, this thing he had been following and believing all his life—this Word of Wisdom. But what is it anyway, something Joseph Smith thought up, or really a revealed message from God? It was a critical hour of the young man's life and, with all the spiritual forces of his nature suffusing him, he knelt down and earnestly, very earnestly asked the Lord to give him a testimony as to the source of the revelation he had believed and obeyed. Then he went to bed and slept the sound slumber of healthy youth.

Next morning Coach Robertson came into the room and asked anxiously, "How are you feeling, Creed?"

"Fine," the captain answered cheerfully.

"The other fellows are vomiting. I don't know what's the matter with them," he said seriously.

"Maybe it's the tonic you gave them, Coach," Creed volunteered.

"Maybe so," Robertson answered shortly.

. . . .

ON that almost perfect day in late May the Penn team entered the great Harvard stadium entitled to full measure of confidence. The "dope sheets" of the coaches and others, where every man was listed and graded from past performance, gave Penn a margin over the best of the other teams. Of the seventeen entrants Penn had qualified the day before, she counted on seven to win their events, and on the others to pile up points.

Two o'clock found twenty thousand spectators in their seats waiting to see the competitions—joyous, excited, expectant. But as the events got under way, it became plain that something was wrong with the wonderful Penn team. In that beautiful race, the quarter mile, the grinding test of speed and endurance, Pennsylvania's man was figured to take second place and win four precious points. The startled Penn supporters watched the field run away from him; he came in last. In the half mile event the inter-collegiate champion of the year before was Penn's entrant. Coach Robertson's "dope sheet" gave him first in that event with five points. He finished fifth with one point. Two men were entered in the pole vault. They were considered the strongest men in America in that picturesque event. Their first and second places would net nine points. At a height below their own records they tied for third place and won between them five points. The man entered for the high jump, confidently counted on as a point winner, did not place. The one who should have taken at least a third in the low hurdles, was too sick to run.

The hundred yard dash, the classic of track events, was announced. The six fastest men in the colleges of America took their places. This and the two hundred and twenty yards to be run later were Creed Haymond's races. Penn desperately needed him to win them. Would the hard luck that had been pursuing his team get the captain? In the toss up, Haymond had drawn the second lane. At his side in the first lane was Johnson of Michigan, six feet two inches tall.

"Ready!" The six sprinters crouched. Each put his fingers on the ground at the line and his right foot into the hole he had kicked for the start.

"Set." Every nerve and muscle strained.

The pistol shot—and every man sprang forward into the air and touched the earth at a run—that is, all except one—Creed Haymond, captain of the Pennsylvania team. The tall Johnson had used that second lane in the semi-finals and with greater spread had kicked a hole for his toe an inch or two behind the spot Haymond had just chosen for his. Under the tremendous thrust Creed gave, the narrow wedge of earth broke through and he came down on his knee behind the line.

Probably most sprinters would have let the others go. No coach or crowd would expect a man to get up and make a pitiful spectacle of himself running behind. Creed Haymond, I said, has moral courage. His physical courage matches it. He got up five yards behind, and ran, but, man how he did run! His brain

on fire—the school—the team—Robby—desperate, but not hopeless—at sixty yards, the last in the race—then seeming to fly—passing the fifth man—the fourth—the third—the second—only the tall Johnson ahead—and close to the tape—lips away from teeth—face drawn in agony—heart bursting with the strain—sweeping in that climax of whirlwind swiftness past Johnson to victory. The timers caught the flash as he crossed the tape and called it ten seconds flat—but no man could know the actual speed of that running.

THROUGH some mistake in arrangement, the semi-finals of the two-twenty yards were not completed until almost time to close the meet. With the same bad break that had followed the Penn team all day, Creed Haymond was placed in the last heat. Five minutes after winning it he was called to start in the final of the two-twenty, the last event of the day. One of the other men who had run in an earlier heat rushed up to him.

"Tell the starter, Haymond, you demand a rest before running again. You're entitled to it under the rules. I've hardly caught my breath yet, and I ran in the heat before yours."

Creed went panting to the starter and begged for more time. The official said he would give ten minutes. Just then the telephone rang and the starter was ordered to begin the race, as the crowd were clamouring. Regretfully he called the men to their marks. Under the ordinary conditions, Creed would have no fear of this race. He was probably the fastest man in the world at this distance, but he had already run three races during the afternoon, one the heart-breaking hundred yards, and only five minutes before the two-twenty semi-finals.

At a high point in the stand Coach Lawson Robertson, and Coach Tom Keene, of Syracuse University, sat with their stop-watches in hand. It had been announced that Haymond would try to break the world's record. The two coaches had chosen this place as the best possible one from which to get the correct time of the race. From it they could see perfectly the smoke of the pistol and were above the runners at the tape. During their professional careers they had timed from different positions thousands of sprinters. They knew their game.

With surprise they saw the starter order the breathless men to their marks, and standing behind them raise his pistol; then the white puff of smoke. That explosion gave sudden movement to those still, crouched forms. They rose from the ground like a flock of frightened birds. This time the Penn captain literally shot from his mark. Robertson's heart bounded with his man.

What a sweet sight as almost arm to arm the runners started down the straight-away. Haymond was emerging from the crowd and definitely taking the lead. Would he have the stamina to hold the pace after the strain of the other run? The two coaches noted his magnificent stride—legs extended like a hurdler's—he was sprinting away from the field. They sensed the superlative swiftness and held their breath. Running his race alone, unpressed by competition, the little Penn captain drove himself to the tape in a burst of speed, eight yards ahead

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 7, 1935

EDITORIAL

SCIENCE AND RELIGION

HOW often we see the words Science and Religion linked together as in this heading! Sometimes they are treated as boon companions supporting the cause of truth, sometimes as bitter antagonists, the former trying to destroy the latter. And of course there are many and various positions between these extremes. There are some scientists who maintain that the doctrine of organic evolution destroys the validity and dependability of the Bible. There are others who see evolution only as an orderly process used by a Supreme Intelligence in the development of life, including man, the time involved being very great. There are still others who see in evolution an orderly process of creating the world and the lower forms of life, but who regard man as a specially created being, placed upon the earth in a comparatively recent period of earth-history. It is probably true that the great majority of thoughtful scientists would place themselves somewhere in these groups.

But, as is well known, there are many persons, and among them some careful, thoughtful students, who reject *in toto* the doctrines of organic evolution and accept more or less literally the Biblical account of creation, as written in Genesis. These persons are unable to harmonize evolutionary views with Biblical statements. However, there are very many other people who have no definite opinions relative to the process of creation and who are content to stay on the side lines and let the others fight out these questions. Among this last named group there are both religionists, and non-religionists, theists and atheists.

Yet the facts of nature as discovered by scientists are accepted by all truth-loving seekers. It is only in the interpretation of these facts that differences arise. All unite in proclaiming that

> Truth is truth wherever it is found,
> On heathen or on Christian ground.

As a truth-finder science has rendered an invaluable service, without which our civilization would still doubtless be in a primitive state. Hence religion, defined as a way or the art of progressive living, is deeply indebted to scientific research.

From science we learn that law and order prevail throughout all the works of creation. There is no disagreement on this point. To most minds this is irrefutable proof of the existence of a supreme, omnipotent, creative Intelligence whom men call God. For according to the mathematical laws of chance there is not

one possibility in a billion that the universe, as science has revealed it, could have come without a Creator. This fact is comforting to the religionist. But how much farther does science carry him in his beliefs?

As considered by most people, science gives but little support to Christian theology. On the other hand, there are people who, interpreting scientific facts as they understand them, believe themselves justified in rejecting this theology. And herein arise conflicts between science and theology, as understood by their adherents. But careful thinking will make it evident that there can be no conflict between one truth and another truth. Hence, in so far as theology is true and in so far as the interpretation of scientific facts is correct, there can be no conflict between theology and science. Even so, science may not prove theology. It is a fact that 2 plus 2 is 4, also that the earth is round. But one fact does not prove the other. The one fact is in the realm of mathematics, the other in the realm of geography. So a scientific truth may have no influence in supporting a theological truth.

Theologians should not expect to find very much support in science beyond the one great fundamental truth that God certainly lives. Theology deals very largely with the spiritual realm—a realm that the tools and methods of science are not qualified to investigate. If both theologians and scientists would come to a real appreciation of this fact would not the so-called conflicts "between science and religion" disappear from the stage of human interests? Science cannot prove God nonexistent. All atheists should learn this fact. But science has already created a tremendously great probability that He exists, the foundation fact of all theology.

Science cannot prove the impossibility of a resurrection from the dead. Overwhelming human testimony proves that Jesus of Nazareth rose from the tomb, the second fundamental truth of Christian theology. Science cannot disprove the reality of divine revelation, but there is an abundance of reliable testimony that revelation, the rock upon which the Church is built, is a verity. So science cannot impeach the fundamental doctrines of the theology of the Church of Jesus Christ of Latter-day Saints.

As to the conflicts that may exist between the teachings of the Church and the views of some scientists, we have no need to worry. Time will settle them. Beyond the veil most of us will see clearly many things that are incomprehensible now. Science never will destroy our theology. In this satisfaction, obtainable through righteous living and the prayer of faith, we can rest secure.—JOSEPH F. MERRILL.

TWO THOUSAND PEOPLE AT THE WELSH CONFERENCE

TWO thousand people, despite inclement weather, sought admittance to the evening session of the Welsh district conference at Pontypool on February 23rd. Unfortunately the

seating capacity of the building engaged for the services provided for only half that number, and the remainder, disappointed that there was not room for them, had to be turned away from the door.

To those who have felt that people are no longer challenged by the message of the Restoration, this unusual event should be reassuring. That our friends, neighbours, and townsmen are interested in hearing what we have to say is evident from the huge turn-out at Pontypool. Let us see that they do not want for opportunity and invitation.

PORTSMOUTH DISTRICT CONFERENCE will be held at Unity Hall on St. John's Road, off Arundell Street, on March 17th. An illustrated lecture is scheduled for the Saturday evening preceding.

LET'S TALK ABOUT PERSONALITY

By Mildred Baker

III

EMOTIONS are feelings and feelings are so intricately a part of personality, that it is a difficult matter to distinguish one from the other. We humans are all influenced more or less by our emotions, so it is essential that we learn to regard them as factors in the development of the kind of personality which most accurately expresses our individuality, our finer selves.

We have all been influenced at one time or another by strong emotion. We have all at some time experienced emotional disturbances that resulted unpleasantly. No one ever passes through a spasm of rage or anger without experiencing various physical reactions, such as headache, digestive disturbances, mental and physical languor. During such time as we are dominated by this emotion, the pulse is quickened, the features distorted, the muscles taut. Thought is stultified. The mind is paralyzed. We do not think, we feel. We are rendered incapable of reason or coherent thought. For the time being, we are reduced to the plane of primitive savagery. Needless to say, paroxysms of strong emotion have a definite, albeit a detrimental effect upon health.

Fear, anger, and love have been named the major emotions. Irritation, anxiety, worry and kindred ills may be regarded as cousins of varying degrees. It will be readily evident that if we are too constantly under the influence of these emotions, we shall surely develop undesirable personality patterns. Even love may be used unwisely. Cloying, possessive, parental love works at cross purposes with successful personality development. Throttle these undesirable emotions, cast them out, lay them aside and forget them? We cannot. They are not so easily disposed of. What can we do then? We can find constructive outlets for them. We can sublimate them. Remember this, that no human being who is aware of his own power, finds need of resorting to emotional upheavals

A child will resort to anger, rage, a show of fierce, flaming resentment when he meets resistance. As adults, however, we should have attained an emotional stability that finds no need for such defense mechanisms. Emotional stability is gained not by shutting our eyes to the existence of emotions and seeking to ignore or inhibit them. That will never do the job. We are then merely playing ostrich, hiding our heads in the sands of delusion. Emotions, both good and bad, demand an outlet and find it they will. We can guide the flow of our emotions, however, as a gardener guides the tiny rivulet in his pansy beds by providing proper and constructive outlets for them. We can learn to regard life calmly, to reconcile thinking and feeling in a fusion of logical effectiveness. Such a simple expedient as collecting stamps or milk bottle tops is often sufficient to satisfy a boy's natural yearning to gather specimens. He finds emotional satisfaction in collecting, classifying, labeling and displaying them. Such a little thing denied the boy, either through lack of understanding the boy and his needs or through indifference to them, may lead to such serious consequences as stealing. Provide satisfactory emotional outlets and emotional stability is assured child and adult alike.

SENTIMENT, too, is a fine, a splendid thing in its place, but it is too often out of place. And when we recognize its place, do we always keep it there? Nothing is more negative in its effect upon growth and development than the unfortunate cultivation of sickly sweet sentimentalism—sentimentalism regarding parent and child relations, the facts of life and growth, one's attitudes toward living. The story of the woman who wept with pity at the spectacle of the homeless waif fighting to survive the fury of the mechanical storm in the theatre, while yet unmindful of her own coachman freezing outside as he waited for her on a frigid winter night, serves to illustrate the kind of sentiment we have been discussing.

We adults are often prone to interfere with the free development of personality in our children, in the deluded notion that we are helping them. Children are individuals. They need wise, sympathetic guidance. But we, who in an effort to be good parents, kind and understanding, often feel it our duty, even our privilege, to wrap the cloak of our own individuality too closely about our loved ones. We deliberately set about to influence all their conscious thinking; we shield them constantly from the rigors of a "harsh," "cruel" world; we protect them always against other individuals, against themselves, against life in general. We do not know we are doing them a grave injustice, that we are making it practically impossible for them to develop a positive, constructive personality of their own, or to make necessary personality adjustments and achieve well balanced individualities.

Let us, therefore, acquaint ourselves more fully with the deep, satisfying joy of knowing real emotional stability, of attaining emotional maturity. Let us incorporate in our lives the virtue of unselfishness and control. Let us be broad in our sympathies, ever on the alert for healthy, constructive outlets for our own emotions and those of our children. Thus will we successfully mount the second step on our stairway to a charming personality.

SPEED AND THE SPIRIT

(Concluded from page 151)

of his nearest man. As he crossed it, both coaches, directly above him in the stands, snapped their stop-watches. They looked at them, and then at each other with awe. Both watches had registered twenty-one seconds flat!

Something of the glory of that achievement tempered Coach Robertson's disappointment. Penn had lost the meet. Davis, the other sprinter, had run sixth instead of second as his records entitled him to do, both in the hundred and the two-twenty, following in almost fatalistic sequence the failures of his team-mates that day. To everybody's amazement, Pennsylvania, out of seventeen entrants, had only one inter-collegiate champion, Captain Creed Haymond.

The two coaches hurried down to consult the timers. To their astonishment and disgust, they found that the officials had caught differing times on that wonderful race. Robertson laid his hand on the shoulder of the captain of his team. There was a touch of sadness in his voice. "Boy," he said, "they're not going to give you your true time. We can't help that, but it may comfort you to know that you just ran the two hundred and twenty yards in the fastest time it has ever been run by any human being."

. . . . .

At the end of that strange day, as Creed Haymond was going to bed, there suddenly came to memory his question of the night before regarding the divinity of the Word of Wisdom. The procession of that peculiar series of events then passed before his mind—his team-mates taking the wine and failing—his own abstinence and victories, victories that were amazing to himself. Had Daniel and his three continent companions as startling reason for testimony? He had asked the favour of some witness from the Lord. What relation did all those things have to his prayer? In the sports of track and field, does God teach His purposes?

For hours, sleepless, he lay in contemplation. And to the clean heart of this young man of sweet, simple faith came the assurance he had sought.—(*Improvement Era*, Vol. 32.)

OF CURRENT INTEREST

PACTS—In 1925, signatories of five great European countries, Britain, France, Belgium, Germany and Italy, made a mutual pledge—named the "Locarno Pact" from Locarno, in Switzerland, where it was consummated—to prevent aggression either way across the western frontier of Germany. Heralded as a master stroke for peace, Locarno was doubtless the example and inspiration for many of the peace-promoting pacts made in the decade that followed.

Britain, France, Germany and Italy, in July of 1933, signed the "Four Power Pact," which bound these countries to co-operate for a period of ten years. Poland and Germany, in January of 1934, pledged non-aggression for a similar period. Not to be outdone in peace movements by their larger and more powerful neighbours, Greece, Turkey, Roumania and Yugoslavia, one month later pledged themselves to defend each other's frontiers. The "Little Entente,"

Roumania, Yugoslavia and Czechoslavia, agreed to continue to function in international affairs as a single unit. During the closing months of 1934, France and Soviet Russia evinced a willingness to be friends, and before 1935 was more than a week old, Italy and France, long bickering neighbours, settled their differences with mutually beneficial agreements.

With Europe nearly covered, as it were, with pacts that promise peace, there remains one uncertain boundary to be protected. In the interests of a momentous agreement that will create an eastern Locarno, guaranteeing the eastern frontier of Germany as the original Locarno pledges the sanctity of her western boundary, the ministers of the French government came to London last month to draft, in conjunction with the British ministers, the pact that is Europe's white hope for certain and continued peace.

Franco-British agreement on major points—(1) that Germany's right to rearm on condition that she reenter the League of Nations be given formal recognition and (2) that Germany, France, Britain, Belgium, and Italy form an air convention stipulating that in the event of an air attack by any one of those nations upon another, the remainder would immediately send their air forces to the aid of the victim—took but three days. In an exchange of diplomatic notes, Russia and Italy declared full support, and Germany has indicated a willingness to discuss the London proposals.

Seventy per cent of the population of Europe now live in states that are pledged to amity. Should the proposed Eastern Locarno pact receive final approval from all countries concerned, this great majority will approach a unanimity unprecedented in its happy portent for European peace.

TOBACCO — When a mother smokes heavily before the birth of her child, the harmful effects of the tobacco may permanently injure the unborn child. This conclusion, confirming opinions of similar import that have been widely expressed among the medical profession, was announced recently by Drs. Lester W. Sontag and Robert F. Wallace, after extensive research conducted at Antioch College in the United States. (From the *Science News Letter*, February 15th, 1935.)

DIET—Ignorance of the majority of all sections of the community on such a vitally essentiall matter as food values is given as the reason of much of the ill health of this country by Sir Bruce Bruce-Porter in an article appearing in the *New Health* magazine for January. He urges the people to become aware of the importance of the question of dietetics, and so does the Word of Wisdom, and so do we.

WELSH DISTRICT CONFERENCE

MORE than a thousand people from the vicinity of Pontypool taxed the seating capacity of the New Royal Cinema, and at least an equal number were unable to gain admittance at the annual spring conference of the Welsh district held in Pontypool on February 23rd.

This appreciative congregation assembled at the evening session to hear and witness the illustrated lecture depicting the life of the Prophet Joseph Smith, and the rise of the Church that he organized, delivered by Elder G. Homer Durham, and to learn of the beliefs of the Mormon people in addresses by President Joseph F. Merrill and President Joseph J. Cannon. Selections from the Pontypool Orpheus Male Voice Party, conducted by Mr. A. W. Bosanquet and accompanied by Mme Bourton-Wall, and vocal solos by Sister Inez Cameron Russell, completed the programme.

The morning session featured talks by local brethren. Elder Richard C. Thomas of the Varteg branch, Elder Thomas Price of the Merthyr Tydfil branch, and Elder Albert Perry, Cardiff branch president, treated the subject, "Why I Know the Gospel is True." Elder

Heber I. Boden, British Mission Secretary, also bore his testimony, and Elder Henry R. Pearson delivered a brief address. The session closed with remarks from President Joseph J. Cannon.

Following the Priesthood and Relief Society meetings held between the morning and afternoon sessions, a joint Sunday School and Relief Society programme was conducted by Elder Conway A. Ashton and Sister Ramona W. Cannon. Those who took part on the Sunday School programme were Billy Forward, Sister Ivy Parry Forward, Brother Harold Roberts, and Brother Haydn Forward. Sister Inez C. Russell, Sister Gladwys Davies, Sister Muriel Huxtable, and Sister Celia Ann Roberts treated subjects relating to the lessons and work of the Relief Society. Sister Emily T. Merrill, in brief remarks, expressed her joy in meeting the Welsh saints for the first time, and spoke of the value of charity. Elder Richard S. Bennett urged the people to be "*Star*-conscious," and to use the *Star* to a greater extent as an instrument in the mission field.

During the afternoon session, Elder Richard C. Thomas, Elder William A. Perry, and Elder Thomas Price were sustained as district president and counsellors, respectively, to succeed Elder Henry R. Pearson, who was sustained as supervising elder in charge of proselyting work.

President Merrill, in the evening session, explained to the large audience the purpose and programme of the Church. It is not a new sect, he said, but is a restoration of the true Church of Jesus Christ. Its message is that the Gospel, the religion of Jesus Christ, has been restored to earth in its fulness. As the resurrection of Christ attests the divinity of His mission, so does the Book of Mormon attest the truth of the claims of the Mormon Church.

Dr. Ray M. Russell, in bearing his testimony, told of the conditions of the world, and the imminence of the fulfillment of the prophecies relating to latter-day conditions.

If one wants to live longer, enjoy better health and freedom from disease, be happier in marital relations, own his own home and be prosperous, statistics show that he has a more than average chance to do so if he is a Mormon, declared President Cannon. He outlined the Church youth programme and read tributes to its excellence from the Chief Scout executives of America. The abundant life of which the Saviour spoke is available to those who will adhere to the principles of Mormonism, he concluded.

In addition to the authorities mentioned, there were also present Elders Walter K. Barton, Delbert N. Groom, and Ralph J. Pomeroy of the Welsh district, Elder Joshua Rallison of the Liverpool district, Elder Rex A. Skidmore, corresponding secretary of the British mission, and Elder Farron E. Cutler, of Nottingham.

RALPH J. POMEROY
Clerk of Conference

FROM THE MISSION FIELD

Appointments—Richard Charles Thomas was named president of the Welsh district, with William Albert Perry as first counsellor and Thomas Price as second counsellor, and all received the sustaining vote of the district membership in conference assembled on February 24th. On the same date Elder Henry R. Pearson was appointed supervising elder of the Welsh district.

Arrivals and Assignments—The following missionaries arrived in London on February 21st, and were assigned to labour as designated:

Elder Clarence Van Noy Stewart, of Mt. Pleasant, Utah, to the Bristol district.

Elder Dale Layton Barton, of Kaysville, Utah, to the Liverpool district.

Elder Joseph Henderson Black, of Lovall, Wyoming, to the Norwich district.

Transfer—Elder Hyrum Geddes

was transferred from the Bristol to the Norwich district on February 27th.

Doings in the Districts: ***London*** — Again this year the vaulted ball room of the Athæneum hall in Camden town was the scene of the annual Green and Gold ball of the combined London district M. I. A.'s. Two hundred people came to participate in the dancing, and to enjoy the evening's wholesome social atmosphere. Features of the evening were an exhibition of the Gold and Green foxtrot, by Brother and Sister John Bullock, and a prize foxtrot in which Sister Mason and her partner were declared winners. The party was planned under the direction of a central committee of district M.I.A. members. Sister Alice Watts was in charge of the refreshments, and Brother Lewis Tarr planned and executed the decorations. Elder George Homer Durham acted as M. C.

The Letchworth branch Sunday School officers, under the direction of Superintendent Frank Armstrong, conducted a successful Sunday School social late in January. More than fifty members and friends came to enjoy a programme of songs, games, and instrumental numbers, which was concluded with a playlet by the Letchworth Primary children, entitled, "The Bells." Sister C. A. Simmonds and her Primary assistants directed the rehearsals and presentation of this feature.

A branch social and supper, the first to be held under the direction of the newly installed branch presidency, was an early February event at Luton. President W. H. Gadd and his counsellors, W. A. Smith and G. Worby were in charge. Those who contributed to the entertainment programme were Sisters Z. and D. Moorhead, Brother J. Lavender, Miss C. Rayment and Miss A. Smith, and Mr. O. Wood. The supper was served by Mrs. G. Worby, Sister Edna Clayton and Brother A. Tavener.

Under the direction of branch Primary officers, the St. Albans Primary children provided several items on the programme of the branch Primary conference, Sunday, February 24th. A pageant portraying the various phases of Primary work was their outstanding offering. Among those present at the meeting were several new friends, the parents of some of the Primary children. Elder A. Fogg Harris and Sister Mildred Poole, district Primary supervisor, were the principal speakers.

Liverpool—The Burnley Branch has recently re-organized its Y. W. M.I.A. The new officers who will lead the Young Women on to greater achievement are Sister Lillian Owens, president; Sister Doris Owens, 1st counsellor; and Sister Mildred Hilton, 2nd counsellor.

The Blackburn hall was attired in its most beautiful robes of Gold and Green together with symbols representing each of the departments of the M. I. A. on Saturday, February 23rd, for the grand ball which was sponsored jointly by Preston, Blackburn, and Accrington branches. After a very spirited contest, the feature of the evening was the "crowning ceremony" of the Queen, Sister Irene Webster of the Preston branch, by Mrs. Smeathers of the Blackburn Town Council. In her short speech, Mrs. Smeathers complimented the M.I.A. on the very apparent brotherly love and friendship in our organization, and stated that in the future she would be very interested in our movement, having been unaware of the presence of the Church in that city until her invitation to attend the ball.

Refreshments were served to the many saints and friends who attended this outstanding event which was under the direction of the M. I. A. presidencies of the three branches, with Elder William F. Homer acting as Master of Ceremonies.

The Burnley M. I. A. sponsored another dance and social in their hall on Saturday, February 23rd. This affair attracted a large number of people who live in the vicinity of the new Burnley hall. During the intermission they were entertained by Miss Hadden, ballet

dancer, and Mr. Jimmy Kinlin, comedian.

Scottish—As a part of the vigourous proselyting activities that the Scottish press describe as "a new Mormon descent on Scotland," branch and district leaders have inaugurated a series of cottage meetings in the homes of friends and members that have proved unusually effective as a means of spreading the message of the Restoration. On February 1st, at the home of Brother Robert Graham, Jr., in Stonehouse, a small gathering heard Brother Graham and Elders Smoot and Ward discuss the principles of the Gospel. Subsequent to the meeting, and through the assistance of a former councilman of Stonehouse, a town library accepted a copy of the Book of Mormon, and the *Millennial Star*.

On February 2nd, in Kirriemuir, another meeting was conducted by Elder Ward. At the homes of Brother Hugh Martin in Blackridge on February 7th, and Thomas M. Graham in Airdrie on February 11th, the travelling elders, assisted by Margraet Graham, were the speakers. And at the Millbank home in Dundee, on February 3rd, the second meeting within three weeks was held under the direction of Elder Smoot.

Robert McQueen and May Finlayson were in charge of the Green and Gold ball of the Glasgow branch, held in the Kingston public hall on February 8th. Thirty couples came to enjoy the dancing and happy pleasantry characteristic of a Scottish social evening.

Fifty members and friends came to the Airdrie Green and Gold social on February 20th. Preceding the dancing was a programme of recitations and songs. Brothers Thomas L. Graham and James Martin, and Sisters Margaret Graham and Elizabeth Mc Arthur carried out the arrangements for the affair.

Sheffield—Not only the oldsters but the youngsters as well are building fund-conscious in the Rawmarsh branch. Bent on helping to fill the branch building coffers, Primary children devoted one week recently to the sale of scent cards, turned over to the fund treasurer the result of their efforts, 11s. 6d. They declare that this is but a start, and they have other plans "up their sleeves" that will aid this worthy cause.

Personals—Brother Samuel Mills and Sister Dorothy Howarth of the Oldham branch were married on December 22nd at St. Marks, Chadderton. Following the ceremony, a wedding reception was held in the Oldham Branch hall.

The infant son of Brother Horace and Sister Edna Rickard Heyes of the Wigan branch was blessed and given the name of Graham Horace Heyes, on February 24th, by President Joseph F. Smith, Jr.

Sister Joan Simpson, who successfully underwent an operation for appendicitis in December has now fully recovered and is resuming her activities in the Luton branch.

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